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Thesis

THE ATTITUDE OF THE PRESENT DAY YOUTH TOWARD CHRISTIANITY

Submitted by

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THE ATTITUDE OF THE PRESENT DAY YOUTH TOWARD CHRISTIANITY.

In this thesis we propose to consider briefly some of the popular misconceptions of the youth movement in general, point out the characteristics of the current problem and specify the phase of the movement which we propose to treat. This will bring us to the main section in which the aim is to make a statistical study of youth and religion in the United States, show the implications of this statistical study, review some of the factors responsible for youth's present attitude toward Christianity, and conclude the investigation by suggesting what the church may do to bring about a more wholesome attitude on the part of youth toward Christianity.

PRELIMINARY INFORMATION

I. POPULAR MISCONCEPTIONS WITH REGARDS TO THE YOUTH MOVEMENT.

A. That The Movement Is Confined To The United States. The present youth movement is by no means limited to the United States. It had its origin, even, on foreign soil. A group of male Gymnasium students in Steglitz, a suburb of Berlin in Germany, is given credit for initiating the movement in 1897. Unique in character, vague in its origin, it sprang spontaneously into being like all elementary forces, bred of social and economic conditions different from those of other countries.

The origin of the movement can best be understood when we recall that following the Thirty Years War and Napoleonic Wars, Germany was left in a stranded condition. After the Franco-Prussian War, however, she began to achieve wealth. Under the stimulation of the genius of Bismarck her hopes and aspirations for world power were rekindled. To attain the coveted goal, the nation became an armed camp and an industrial beehive. The desire to fight and the desire for hard work were impressed upon the rank and file as the supreme virtues. With the development of industry, peasants left the farms and crowded into the cities and "capitalism absorbed the individual who became merely a machine, working another machine, with no time for living because time was money and the accumulation of riches was the chief aim of life."[1]

Obsessed with the idea of material gains, the peasants, both of the upper and lower classes, had little time to devote to their children, and "the schools which should have been a second home for the youth of the nation were hedged in by old traditions and conditions no longer in touch with life; so instead of will and character being trained, an atmosphere of insincerety and mental exhaustion was induced, especially among the older pupils who were crammed with an over ballast of knowledge too superficial to deepen

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1. Current History Magazine; New York Times; March, 1923. pp. 988.

into living culture. The average school-boy was overworked and joyless. The bonds existing between teacher and pupil were mostly those of tyrant and his victim."[1]

To break away from such a mechanical life the initial organization among the youth of Germany was formed. These students called themselves the "Wander Voegal" or Birds of Passage. The movement was a voluntary uprising, among the youth themselves, against the spirit of Prussianism that dominated all phases of German life at that time.

The units of the organization spread rapidly and it was not long before the whole idea was nation wide. As the influence spread, the purpose of the organization began to crystalize. In the beginning the objectives were mostly negative, as can be gleaned from the following statement of one of the leaders: "We felt unfree and hampered in the atmosphere of the family circle, where we were never taken seriously, and where the older people never appreciated the need of our body and soul. We will no more stand the buffoons of the desk, who compel us to sit bended over our books, who call us names and insult us, who hammer into us their nonsense in a mechanical and soulless way. We will no more go back and perish in their prison which people call school."[2]

Later, as more experience was gained, these "Wander Voegal" groups began to set up positive objectives, which

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1. Current History Magizine; N.Y.Times; June, 1922; pp.448
2. "Revolt of Youth"; Stanley High;pp.56.

centered in a rediscovery of the findamental principles that had been responsible for the greatness of their nation; the principles which they felt were being sacrificed by the current competitive system upon which the Prussian War Lords had launched the empire.

By 1913, when the Centenary of the Battle of Leipsic was celebrated, the movement had taken on very definite form and at this celebration was reorganized, given a new name--"Der Freideutschen Jugend"--and set forth the following manifesto: "The Free German Youth, with full self determination and driven by their own feeling of responsibility and inner truth, will mold their own lives; for this inner freedom they will stand together under all conditions. To form mutual understand, they will have Free German Youth Days. All these gatherings of the Free German Youth are to be free from the use of alcohol and tobacco."[1]

There was a temporary check to the activities of the organization due to the World War. But the original idea was quickly revived after the Armistice, and has developed to larger proportions than were visualized before the war. Today the movement is felt in all phases of German life and the ultimate aim is to purge the nation of its dross. "We have become poor--we Germans--of all that we prized and sought for. We hail thee, blessed poverty;

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1. Stanley High; "Revolt of Youth"; pp. 58.

if thou wilt help us to love with all our hearts all that wich we Germans should love, and if thou wilt help us to find the way to our inmost souls again; if thou wilt help us to have the message of the German word and work of God, born afresh out of a new spirit."[1]

A concrete statement of the high purpose of the movement may be further gleaned from these words: "The moral crusade, undertaken by the youthful reformers, plays an important part in the story of modern reforms. The great revolution that followed the World War, instead of proving a cleansing storm, has developed more and more into an economic struggle, and as there is no one to protect the young against post-war vices and evils, they are determined to do it themselves."[2]

Thus, we have the movement as it started in Germany; first, limited to high school and university students, but now extending to every class or group of youth in the nation.

From Germany the youth movement spread to other nations of Central Europe and has had a particularly transforming effect upon the little republic of Czhecho-Slovakia, in which country the movement, while having deep educational and political significance is, nevertheless, predominantly spiritual and religious, as can be gleaned from their statement of purpose,--"to unite the students and graduates of the universities of faith in God to the

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1. "Revolt of Youth"; Stanley High; pp. 75
2. Current History Magazine; N.Y. Times; pp. 450

life and truth in the spirit of Christ and Huss, to strengthen, help and improve one another, to work for the mental, physical and spiritual perfection of all men, and to promote faith, goodness and truth. And the members who are seeking the truth, and want to unite their efforts in service for mankind in a practical program of social welfare, vow to live honorably in the spirit of Christ and Huss, for a life of truth and goodness."[1]

Today the youth uprising is world-wide in scope. "The Young Turkey Party; the Young China Movement; the Revolutionary Forces of Russia; Persia, India, Japan, Korea, Egypt, and Latin America, are all signs of young life and most of these movements are protests against ancient evils. Youth has grasped the steering wheel in order to choose a new and better course. If a wreck does not happen, because of the struggle, the lack of experience and headlong speed, then better progress may result."[2] We might truly say of the youth agitation, that "it covers the earth as the waters cover the sea." And the movement in the United States, instead of being at the center, is far out on the edge. A.A. Hunter speaks of our American Youth Movement as being as "small as the mustard seed."[3]

B. <u>That The Movement Is Limited Solely To Religious Issues.</u> It is true that practically all the unrest found among youth has a profound religious significance; this, however, only constitutes one important aspect of the youth problem.

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1. "Revolt of Youth"; Stanley High; pp. 119
2. Missionary Review of the World; pp. 503; vol. 46
3. "Revolt of Youth"; Stanley High; pp.

Another dominant characteristic of the European Youth Movement is political. The settlement of the issues that grew out of the World War was a serious disappaoinment to the rank and file of the youth in Europe. Disheartened because of their disillusionment, there followed a series of political revolts, which resulted in the tumbling of crowns; the disintegration of autocratic governments and the erecting, in their places, constitutional governments and democratic states. In other places, dictators, backed by the young soldiers who had fought in battle, were able to seize the reigns of control from the regular established old order. Most especially has this been evident in Germany, where even before the war there were political organizations among the youth. These organizations have assumed a significance and power in recent years with which politicians must seriously reckon.[1]

There is another phase of the youth movement that centers in industrial and social reform. This is very significant of many of the movements abroad. In countries where there has been in former years an impassible gulf between the proletariat and bourgeoisie, between the peasants and aristocracy, developments of recent years have brought about an abridgement of many of those gulfs. For instance: "In Japan, according to recent visitors from that country, there is a strong liberal and pro-labor

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1."Revolt of Youth"; Stanley High; pp.212

current at the colleges, and many young graduates of the best classes, have thrown overboard all their connections in order to lead the life of working men, even going so far as to marry girls of the lower ranks and so, exclude themselves from the society of their own peers."[1]

The Chinese Renaissance Movement, with its emphasis on social reconstruction and its impatience with class distinction and superstitution, is also seeking to break down these barriers. One of the societies has for its motto: "Our association dedicates itself to social service under the guidance of the scientific spirit in order to realize our ideal of creating a Young China."[2]

There are other phases of the youth movement that center around education.[3] While still other groups are openly hostile to religion, especially in its organized form.[4]

C. That The Current Movement Is The First And Only Uprising Of Youth. This is erroneous, because the revolt of youth is as old as history itself. Most especially have these uprisings been noticeable during periods of transition. On an inscription found in Assyria, bearing the date of 2800 B.C., there is a statement which deplores the follies of youth and sounds the alarm that national decay will be the consequence because of the prevailing conditions. The diciphered tablet reveals that: "Our earth is degenerate in these days; there are signs that

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1. Survey; June 19, 1920; pp. 400.
2. "Youth's Adventure"; E. A. Hunter; pp. 6.
3. Current History Magazine; N.Y. Times; pp 449.
4. World's Work; May 1927.

the world is speedily coming to an end; brobery and corruption are common, children no longer obey their parents, every man wants to write a book and the end of the world is evidently approaching."[1]

The movement inaugurated by Jesus was essentially a youth movement; it was picked up and carried forward by the Apostle Paul, who was a "flaming youth," Having weathered so many storms in the vigor of his manhood, he could well hand down his mantle to another youth, Timothy whom he had trained telling him to "study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the words of truth."[2]

The Renaissance Movement was backed by the youth of that age. Such outstanding characters as Newton, Kepler, Laplase, Corpernicus, Galileo, all started on their tasks of notable accomplishments in the early years of their life.

The same can be said of the Reformation. A group of young men were the moving geniuses behind the revolt, Luther was a young man of thirty when he nailed his ninty five theses on the wall at Wittenburg. Another reformation star of equal magnitude with Luther, was John Calvin who joined the movement at twenty and wrote his most memorable work--"The Institutes"--at twenty-six. The Wesleyan movement that culminated in the establishment of the Methodist Episcopal Church, originated among a group

1. International Journal of Religious Education; pp. 16; September 1926.
2. II. Timothy, 2:15.

of youth who were still in college.[1]

Those early pioneers who came over in the Mayflower we revere and honor by calling them "The Pilgrim Fathers". To the average mind that carries the thought of a hoary head and furrowed brow, but the spirit of youth was dominant on that ship. There was but one man on board over forty-five years old, that man was Miles Standish; William Bradford, so long the governor of the Colony, was thirty-one years old and Edward Winslow, Foreign Minister of the Colony, was twenty-seven years old."[2] Furthermore, the whole history of the struggle to establish our republic was one in which youth largely participated. So youth's assertiveness is not a twentieth century symptom. In the popular phrase, it is as"old as the hills."

D. Confusion of Youth Movement With Propaganda Efforts. There are many organizations both in Europe and America that are labeled youth movements which are virtually plans fostered by adults to reach some specific ends. Some of these organizations are political in character, others are economic and industrial, many have a social and religious platform. The motives of a portion of these organizations cannot be impugned because they are high and unselfish, but without question, many of them are promoted purely for selfish reasons and some, even, for the purpose of disruption of existing governments. In America these propaganda organizations are chiefly concerned with various

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1. International Journal of Religious Education; pp.21; September, 1926.
2. "Youth Looks at the Church"; Stanley High; pp. 35

kinds of reform. It is not our purpose here to attenpt an evaluation of the propaganda organizations, but simply to point out that it is erroneous to connect them integrally with the real youth movement that is widespread throughout the world. The propaganda organizations only use youth as a means to an end; if they could reach the end without having youth as a means, they would do so. On the other hand, organizations purely representative of the youth movement are those that have arisen spontaneously among the youth and are headed up and fostered for the good of youth. In other words, they have no purpose for existing aside from grappling with the problems that confront modern youth.[1]

II. DISTINCTIVE CHARACTERISTICS OF THE 20th CENTURY YOUTH MOVEMENT

Even though the present youth movement is not the first, yet in several respects it stands out in a class by itself. It has distinctive characteristics that were not possessed by adolescents of earlier years. Judge Ben Lindsay states the situation in the following words:

> "I do not agree with the talk that is popular just now, that this present generation is like all others and that youth has always been thus; it is true that youth has always been rebellious, and that it has always succumbed finally to conservatism. They had the 'new woman' in the mid-Victorian period and old fashioned people wondered in alarm what the world was coming to. But youth could not get away with it then. It didn't have the

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1. Christian Century; pp. 343; March 15, 1928.

> economic independence. Now it has it; machinery has made it possible. Once youth shouted and paraded with a wooden gun, but today the weapon is loaded. Make no mistakes about it, this revolt of modern youth is different. It is the first of its kind."[1]

In addition to having economic independence and modern labor saving devices, it is to be remembered that the twentieth century youth lives in an age of rapid transportation. Not only is the transportation rapid, but it is varied and cheap; hence youth is no longer circumscribed to a provincial life. He has steam railways that form a vast network that unites the north, east, south and west. Automobiles are so numerous that there is one for every five people of our nation.[2] Electric conveyances are equally as common and the aeroplane is being rapidly perfected to crown the system of transportation facilities. Not only are there these means for land travel, but the youth of today has access to the great steamships than can cross th the ocean in almost as short a time as it takes to cross the continent by rail. Add to these conveniences the modern methods of communication--the rapid dispatch of mail, the telephone, telegraph and radio--and you make of youth today, a world citizen; or make the world for him one vast neighborhood. He has access to the world of yesterday through literature, history and art, and the world of today through moving pictures and the

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1. "Revolt of Modern Youth;" Judge Ben Lindsay; pp.158
2. Literary Digest; February 25, 1928; pp. 23.

radio. Never before has so much potential value been at the disposal of the youth of a nation.[1]

So in the twentieth century movement we have one that has its own peculiarities. It stands out in bold relief from the others because of the phenomenal progress that has been made in the development of the human race. No other generation of youth within the scope of history, ancient or modern, has shared in common so vast an experience. With these superior advantages, opportunities and experiences, the youth of the twentieth century face ordeals and conflicts in life that have not faced the youth of any other age. Hence, in any study of the current tendency this should be borne in mind.

III. DELIMITATION OF THE SUBJECT

It is our purpose in this thesis to confine our study to the youth movement in the United States and specifically to the religious phase of it. Since this is being done, it may be well to point out here the similiarities and contrasts between the movement in America and Europe.

A. Points of Similarity. First, it is to be noted that the youth movement in Europe as well as in America is a distinct protest against the old order of things. There is a growing dissatisfaction with national and racial animosities; secret diplomacy and intrigue are

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1. Literary Digest; February 25, 1928; pp. 23

frowned upon, and young people are imbued with President Wilson's ideal of open covenants openly arrived at, and desire that differences be settled and adjusted on their merits.

Another similarity between the movements is the fact that in Europe and America both, the youth were disillusioned on account of the war. The youth of the world feel that something was put over on them. Stanley High expresses the thought as follows:

> "It is out of great disillusionment that this youth spirit has arisen to reassert itself. The youth who fought, see now, that though they sacrificed to usher in a new day, the principles by which statesmen proposed to build it has been stamped as idealistic and consigned again to the custody of pulpit and choir. They see the caldron of hates and prejudices left by the war and the suffering left in its wake, and remembering their comrades who will remain in Northern France and Italy, in Prussia and Mesopotamia, they are beginning to ask whether these men died in vain."[1]

Growing immediately out of the above is a third point of resemblance, which is an earnest and sincere effort on the part of youth to really outlaw war. There is perhaps greater unanimity of spirit on this issue than any other single issue confronting young people today. The outlawry of war, or national and international good will is one topic that is common to practically all youth gatherings on both sides of the Atlantic.

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1. "Revolt of Youth"; Stanley High; pp. 14.

The youth of the world find a chance to express their convictions on this question through such organizations as the World Alliance For International Friendship and The Youth Section Of The Fellowship Of Reconciliation.[1]

B. Points Of Contrast. There are however some striking points of contrast. In the first place, the motor power behind the movements is different. That which gives the movement urge and drive, differs in the two countries. As a matter of fact, some think the movement in America is so mild that it has little cause to be styled as a youth agitation. Says A.A. Hunter, "The chief danger that the youth encumber in America is no temptation to radicalism. It is what George A. Coe calls the 'sporific of conventionality', and a great number of students give in to that temptation with alarming thoroughness. They imitate us (adults) too much, not too little."[2]

To understand the difference of attitude let us notice that America entered the war on a high idealistic plane of "making the world safe for democracy;" she emerged from the war with her national integrity unscathed, with her economic stability unmolested, and showed the sincerity of motive by refusing to lay claims to any of the spoils of war. On the other hand, most of the European nations entered the conflict with all their national

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1. Christian Century; March 15, 1928; pp. 343.
2. "Youth's Adventure"; A.A. Hunter; pp. 3.

integrity at stake and came out of the war with their ranks sadly decimated and with their national economic stability well nigh shattered. The youth of Europe were faced with the arduous responsibility of rebuilding a shattered world, the task of bringing order out of chaos. This was the motive power that drove them on to action. The motor power behind the American youth movement has been more idealistic; they have not been able to fully sympathize with the youth of Europe because they have not faced the grim realities that stared the youth of Europe in the face in their effort to build a new social order. This lack of sympathy on the part of youth of America has caused some misgiving among foreign young people, who are beginning to question the sincerity of our youth.[1]

Because of the nature of the problem in Europe, three other contrasts make the movement stand out distinct from our American youth movement.

The youth of Europe are more radical than those in America. Where discontent is deepest, radicalism will be found more in evidence, so on the Continent, there are all shades of socialists, communists, bolsheviki, as well as anti-religious groups.[2]

The youth in Europe because of the problems that face them are more effectively organized than those of America. Mr. Wise observes that:

> "As the years have passed since the war, there has come to be more and more

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1. Century Magazine; January 1928; J.W.Wise; pp.266
2. American Review of Reviews; January 1928; pp. 52.

> of plan and purpose; of foresight and organization in the attempt to cope with the problem. In all parts of Europe, I was surprised by the vast network of organizations, the many arrangements which had been so carefully made to facilitate and foster international relationships between young people.
>
> Perhaps most highly organized of all are the many youth conferences of an international character. These have grown both in number and in importance since 1919, when the first of them was held and now provide a constant medium for the annual interchange of opinion between thousands of young Europeans."[1]

This is further corroborated by Reinhold Niebuhr, who in appraising the Evanston Youth Conference said:

> "If the conference really gave us a clue to the mind of the student youth of America, we may say, therefore, that American youth is much less conscious of the fundamental weaknesses of western civilization than the youth of Europe, and is therefore in much less conscious revolt against the conventional sins of our times."[2]

In this same article it is reported that the presiding officer said to the Evanston group that: "they knew very little about what they were discussing and that a group of European students would have possessed some conviction resting upon accurate knowledge and scientific study of the proposed problems."[2]

Being more effectively organized it follows that the results achieved are more conclusive than the results of our American conferences. Most of our American youth conferences content themselves with passing resolutions and endorsing high sounding platitudes.[3] In contrast, in

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1. Century Magazine; January 1928; pp. 263
2. International Journal of Religious Education; Apr. 1926 pp.23.
3. Youth looks at the Church; pp.174

Europe most of the "conferences are anything but formal; a program is considered a point of departure, not an objective. The mechanics of organization are reduced to a minimum. Often the sessions are held in the open, around camp fires where no minutes are recorded nor resolutions passed; where, instead of seeking superficial solution to problems, the end is simply clear thinking and fearless discussion on vital themes."

In our treatment of the subject, therefore, we will recognize the fact that there are some similarities but more of contrast in the two movements.

MAIN DISCUSSION

in view of the foregoing discussion we are ready now to enter upon the specific task set before us--the discovery of the attitude of the youth of America toward Christianity. In proceeding, it is our plan to avoid the common errors that have often been made in treating the subject. We do not approach the subject as a biased pessimist, who although very sincere is yet sadly misinformed as was Elijah when he said: "I have been very jealous for the Lord God of Hosts, for the Children of Isreal have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even only I, am left and they seek my life to take it away." On the other hand, neither do we come to the

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1. Century Magazine; January 1928; pp. 263.
2. I Kings 19:10.

task as the biased optimist who said, "Though pessimists rout and critics croak to their hearts content, the present youth of the land are growing into the wisest, most virile, most versatile, most capable,and most useful generation since history started."[1] We rather make the investigation on the basis of the approved scientific data that has been gathered in the field of religion in the United States. The findings of such experts will be examined and set before us and our conclusions will be drawn after the presentation of such facts.

I. STATISTICAL STUDY.

A. United States Census Report For 1916. In 1890 there were in the United States 21,699,432 church members. Sixteen years later, 1906, the number had increased to 35,068,058, a gain of 13,368,626 or 61.6 per cent. The census of 1916 gives a combined church membership of 41,926,854. The gain for this ten year period, (1906-1916) was 6,858,796, an increase of 19.6 per cent.[2]

From the above figures we see the period from 1890 to 1906 showed a larger proportionate increase than that of 1906 to 1916. On the basis of the 1890-1906 increase the ten year period from 1906-1916 should have shown additions of 8,292,890 or 38 percent instead of the 6,858,796 or 19 percent that was actually gained. In other

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1. Literary Digest; February 9, 1924; pp. 32
2. Bureau of Census Bulletin; 142; pp.29

words, the sixteen year period, 1890 to 1906, was one of rapid enlargement of church membership, while the figures from 1906 to 1916 indicate a slowing up of that steady development.

The question may be raised, what have these figures to do with the youth question, or what light do they throw on the situation? In the first place, it is significant that of the 41,926,854 church members reported for 1916, 4,327,369 were children under thirteen years of age.[1]

In the second place, when we take into consideration another important finding of religious educators, that the peak of conversion occurs between the 14th and 16th years, and that 75 percent of the church members are received before they are 21 years old, we can see than any statistics showing increase or decrease in church membership effect in a large way the youth population.[2]

B. Statistics Compiled by Dr. Charles Stelzle.

Dr. Stelzle is head of the Church Advertising Department of the National Advertising Association. In the table below he has shown the proportionate increase between the population of the United States and the membership in Protestant churches over a period of 125 years. His table is as follows:

Ratio of Protestant Church Membership
To Population in United States

1800..... 7 in each 100 of population
1850.....15 " " " " "

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1. Bureau of Census Bulletin; 142; pp. 36
2. "Character Building In A Democracy"; W.S.Athearn; pp.131

1870.....17 in each 100 population[1]
1880.....20 " " " "
1890.....22 " " " "
1900.....24 " " " "
1910.....24 " " " "
1915.....24 " " " "
1920.....25 " " " "
1925.....26 " " " "

An interpretation of these figures reveals that for the 125 year period, from 1800 to 1925, the population of the nation multiplied itself 22 times. During this same time, the membership of the Protestant churches multiplied 81 times or a proportionate increase of almost four to one over the population of the United States. Dr. Stelzle says:

> "If we were to stop with this statement the church might rejoice because of this apparently remarkable growth. But a closer analysis of these figures will indicate that the church cannot afford to sit back in comfort because it is gaining a steady victory in its attack upon the evil of the world.
>
> When these figures are further scrutinized it will be observed that for the first fifty years, from 1800 to 1850, the ratio increased by 8; for the next fifty years it increased by 9; during the following 25 years from 1900 to 1925, it increased only by 2. There is considerable fluctuation from decade to decade but the most startling is the fact that for 15 years, from 1900 to 1915, the increase merely kept pace with the increase in population."[2]

C. Statistics Of The Federal Council Of Churches Of Christ In America. Taking the period from 1915 to 1925, and including the statistics for all denominations, Catholics as well as Protestants, we have the figures below:

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1. World's Work; September 1927; pp. 505.
2. World's Work; September 1927; pp. 506.

Year	Population	Church Members
1925	115,378,094	46,883,756
1915	98,841,443	39,380,670
Increase	16,536,651	7,503,086

These figures point to the fact that for the 10 year period covered, the population of the United States increased 14.33 percent, while the church membership increased 16 per cent, a gain for church membership of 1.67 percent above the increase in population. This however is only an advance of one sixth of one percent per year. Looking at it from another angle, we see in 1915, 39.84 percent of the whole population were related to the church; in 1925, 40.64 percent were so related ; this is an increase of barely eight tenths of one percent over the period of ten years.[1]

D. The Statistics Of The World's Survey. This work was compiled on the basis of the census estimate of 1917 which showed a national population of 103,640,473. This report shows the following facts in regards to church affiliation in the United States:

Leading Protestant Denominations	24,352,316	or 23.5 %
Catholic Membership	17,049,074	or 16.5%
Jewish	3,387,238	or 3.2%
All other Protestant Faiths	739,715	or .7%
Total	45,528,345---	43.9%[2]

There is brought out through these figures the fact that 58,110,130 or 56 percent of the nation's population are in no way connected with the church.

The report further brings out the fact that in the

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1. World's Work; Spetember 1927; pp. 507.
2. World's Survey; pp 203.

United States we have 53,575,048 children and youth under 25 years of age. The survey apportions the youth among the religious bodies as follows:

Leading Protestant Denominations	16,935,540 [1]
Catholics	8,676,170
Jewish	1,630,110
All Other Protestant Faiths	376,910
	27,618,730
Members not repprted who are nominally Protestant	25,956,320
	53,575,050

It should be borne in mind, however, that all of the nominally Jewish, Catholic and Protestant children and youth are not enrolled in schools where they receive religious instruction as can be seen from the following diagrams:

Children and Youth (Under 25 Years Of Age) Are Distributed As Follows:

Denomination	In Sunday School Parochial School Congregational School	Not in S. S. Parochial S. Or Congregational School	Total
Rom. Catholics	1,870,000	6,806,000	8,676,000
Jewish	87,000	1,543,000	1,630,000
Protestants	14,361,900	28,529,950	42,891,850

Summarizing the figures given above we have the following startling and significant facts:

Denomination	number of children	no. not in religious schools	no. in relig. schools	percent not in rel. schs.
Nominally Protestants	42,891,850	28,529,950	14,361,900	66.5
Catholics	8,676,000	6,806,000	1,870,000	78.4
Jews	1,630,000	1,543,000	87,000	95.2
Total	53,197,850	36,876,950	16,318,900	69.3

1. World's Survey pp. 203

The statistics given in the World's Survey do not show the comparative development of one period in our history with another period to show whether there has been an increase or a decrease. The aim of this report was to show the actual state of religion in the nation at the time the facts were gathered. Whether the above shows an increase or a decrease in religious interest, it presents a situation that should be carefully considered. As the report says:

> "The one question which arises most clearly from these studies is this, how long can a nation endure, 69.3 percent of whose children and youth are receiving no systematic instruction in religious and moral sanctions upon which our democratic institutions rest? And this question becomes acute when we learn how few hours of instruction are available annually for these children who do enroll in religious schools."[1]

The diagram on opposite pags shows the Sunday school enrollment and the hours of instruction.

> "If spiritual illiteracy is the forerunner of moral bankruptcy and national decay, what are the lessons from these statistics?

The results of this survey are important. The work represents the most scientifically accurate and exhaustive piece of research that has been done in the field of religious education. The following picture, painted in the light of the information gathered, should command our respect because the picture is drawn from the actual facts discovered:

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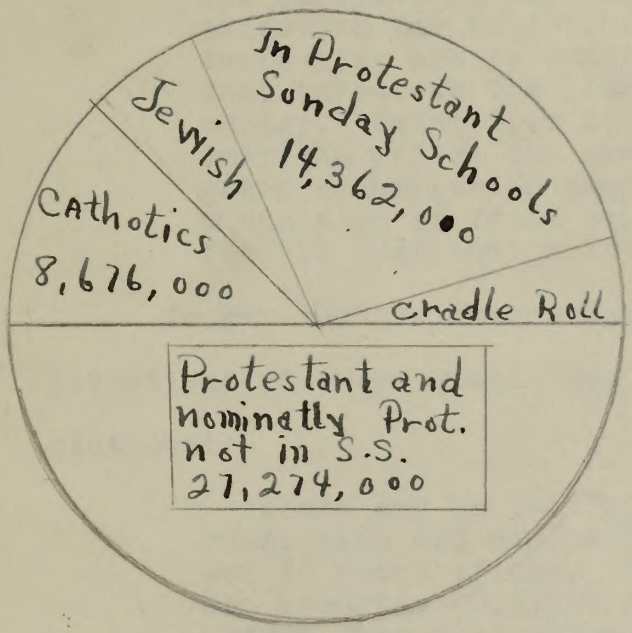
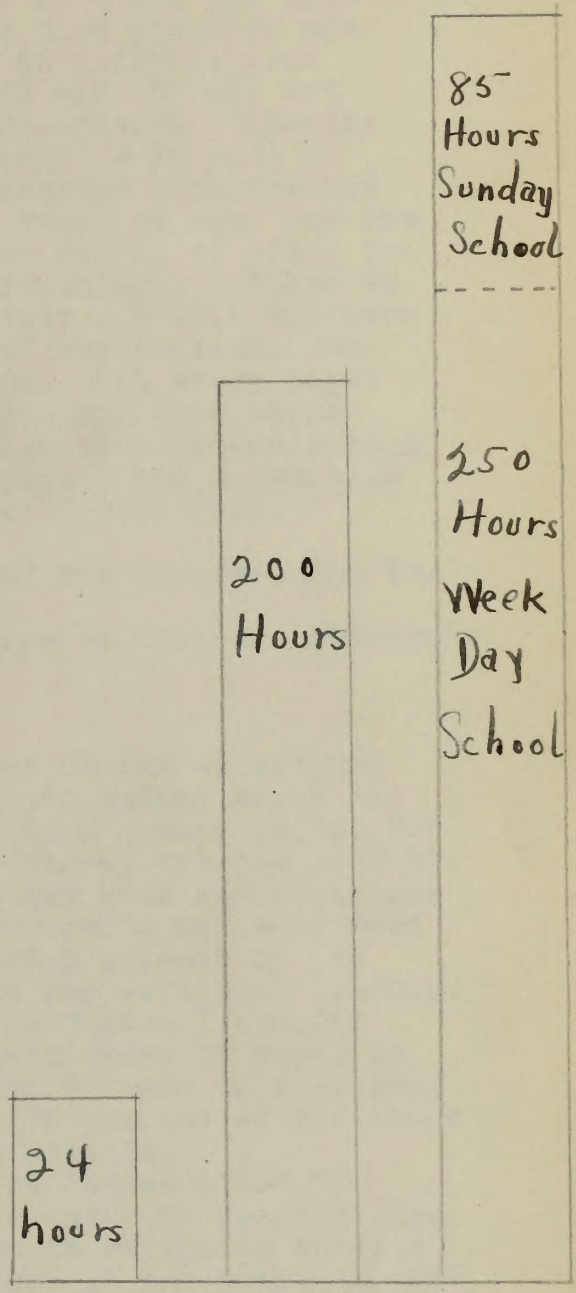
1. World's Survey; American Volume Revised Edition; pp.210





The America of Tomorrow?
Jew or Genlile?
Cathotic or Protestant?
Atheistic or Religious?

Sunday School Enrollment of Hours of Instruction.

> "The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one half million illiterates above nine years of age. Second, there is an army of fifty million people above nine years of age who are not identified with any church--Jewish, Catholic or Protestant. Third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.....These interlocking armies constitute a triple alliance that threatens the life of our American Democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns--a campaign of Americanization, a campaign of adult evangelism and a campaign for the spiritual nurture of childhood."[1]

We get further impression of the far-reaching implications of these statistics when we note Dr. Athearn's statement:

> "There are in the United States 42,891,850 Protestant and nominally Protestant youth under 25 years of age. Of this number 14,361,900 are reported enrolled in Sunday schools or Protestant Parochial schools and week day religious schools; 1,225,740 are on Cradle Rolls or Font Rolls and 27,275,110 or 66.5 percent of the total are not enrolled in any religious schools.
>
> There are in the United States 8,676,000 Catholic children and youth under 25 years of age. Of this number 1,870,000 are in religious schools and 6,806,000 or 78 percent of the whole are not in any religious schools.
>
> There are in the United States 1,630,000 Jewish children and youth under 25 years of age. Of this number 87,000 are in religious schools and 1,543,000 or 95 percent of the total are not in religious schools.
>
> Putting these statistics in another way the following statements may be made: Nineteen out of every twenty Jewish children and youth under 25 years of age receive no formal religious instruction.

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1. World's Survey; American Volume, Revised Edition; pp.203

"Three out of every four Catholic children and youth under 25 years of age receive no formal religious instruction.

Two out of every three Protestant children and youth under 25 years of age receive no formal religious instruction.

Or taking the country as a whole, seven out of every ten children and youth of the United States under 25 years of age are not being touched in any way by the religious educational program of any church."[1]

E. Statistics On Youthful Crime And Lawlessness.

Quoting from Dr. Athearn again:

"One of the most alarming facts revealed by the study of crime in this country is the youthfulness of persons convicted of major offenses against the law. A significant survey of the ages of criminals in a typical American community has recently been made by Hon. Wm. R. Remy, Prosecuting Attorney for Marion County, Indiana. This county includes the city of Indianapolis. Mr Remy compares the ages of persons convicted of major crimes, (not juvenile offenses) punishable by death or penitentary imprisonment, in the year 1913 and 1923. The following statements are taken from his report.

Crimes	Average Age of Criminals in 1913	Average Age of Criminals in 1923
Burglary.....	29 years, with only 16% 21 years or under.	21 years, with 90% under 25, and 55% under 21.
Robbery, including hold-up men, bandits, etc....	28 years, only one under 21 years	21 years, with 88% under 25 years and 71% under 21.
Grand Larceny;;;.	29 years, with 13% under 21 years.	23 years, with 94% under 25 and 81% under 21.
Vehicle Taking...	No statute covering this case in 1913	19 years, with 96% under 25, 85% under 21 and 51% under 18 years.

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1. "Character Building In A Democracy"; W.S.Athearn; pp. 25-26.

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1. "Character Building In A Democracy"; W.S.Athearn; pp. 25-26.

Crimes	Average Age of Criminals in 1913	Average Age of Criminals in 1923
Embezzlement.....	29 years, with 12% under 21 years	29 years, with 40% 21 years or under, (The average for 1923 was brought up by 2 men, aged 76 and 64 respectively.)
Bigamy and wife and child desertion.....	32 years, none under 21 years	28 years, 11% under 21 years.

From the records of the District Attorney's office in New York City we have his statement:

> "In 1925, 9989 men and women, 80 percent of them under 20, all of them so young that they averaged 20 years of age, had been tried here."[2]
>
> "Of the 1217 prisoners received in Sing Sing by direct committment during the fiscal year ending June 30th, 1925, the majority were in their twenties. The greatest number were 22, 23, and 24 years of age. Seventy-five were only 20; 58 were 19, and one was 16. Almost three fourths of them were native born. Nor were these young men illiterate; 19 had gone to college; 105 had a high school training; 124 graduated from grammar school and nearly 700 others had gone part of the way through grammar school, only 30 had had no schooling."[3]

Judge John F. McIntyre of the Court of General Sessions, New York, one of the most brilliant and distinquished criminal court judges in the United States, says:

> "My experience in this court leads me to believe that most of the serious crime in our country today is being carried on by young people. Certainly it is true in New York. Our vicious criminals here--our forgers, burglars, hold-up men, murderers--are young people between the ages of

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1. "Character Building In a Democracy"; W.S.Athearn; pp.34
2. Good Housekeeping; August 1926; pp.37
3. " " November 1926; pp. 24

16 and 23."[1]

F. Miscellaneous Statistics. Herbert Asbury in a recent debate on the subject, is Protestantism declining, made the following observation:

> "The statistical facts of the decline of Protestantism may be set forth briefly with figures compiled by various church organizations which have authorized inquires into the deplorable state of religion in this country. The report of the Cntinuation Church Committee of the Interchurch Conference made public in May 1927 showed an'alarming falling off' in church membership at the rate of 500,000 a year; in thirteen communions with a total enrollment of 15,160,170 the losses aggregated 268,965. The loss of the Congregationalists is estimated at above 30,000 a year; while approximately 22,000 annually desert the Episcopalians. .....Even the Methodist Episcopal Church, the best organized and most vigorously evangelical and proselyting of the Protestant denominations, gained but 13,719 new members in 1926. While only a few years ago the average increase was twelve times that number.[2]

Dr. W. R. Patterson of the General Council of the Presbyterian Church furnished the Men's Church League of New York City with the following facts:

> "More than 32 percent of all the Presbyterian, Northern Baptist and Methodist Episcopal churches in the United States failed to obtain a single convert last year. The figures show that of 9299 Presbyterian churches 3,269 had no converts last year. Of 8,765 Baptist churches, 3,474 lacked converts in 1927; and of 16,581 Methodist churches, 4,651 went without attracting a single convert. If the same ratio holds for all the Protestant churches in America, then there are 60,000 out of a total of 200,000 churches that failed to bring in a single convert into the Christian

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1. Good Housekeeping; November 1926; pp. 37
2. Forum; February 1928; pp. 183.

faith last year."[1]

II. IMPLICATIONS OF THE STATISTICAL STUDY.

What are the implications of the statistical data cited above?

In the first place, the study shows as regards the Protestant Church in particular, that for a period of almost a humdred years it was a vigorous aggressive institution that recruited members to its ranks at a rapid rate, increasing its membership from seven in each one hundred of population in 1800 to twenty-four in each one hundred of population in 1890.

Second, near the close of the 19th century a gradual falling off in membership began to be evident; this wane reached the point where, for the first fifteen years of the current century, the membership in the Protestant churches remained at a stand still, and from 1915 to 1925 made but a slight increase.

Third, the figures of the Federal Council of the Churches of Christ which take in all denominations, Catholics and Jews included, for the period from 1915 to 1925 showed a gain of barely eight tenths of one percent over the ten year period. Which means that in 1915, 39,84 percent of the total population were connected with the church and in 1925, only 40.64 percent were so related.

Fourth, estimating that 75 percent of the normal increase in church membership comes from the group who are

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1. Literary Digest; March 10, 1927; pp. 30.

under 21yrs. we see the significance of the foregoing implications on the attitude of youth toward the church.

Fifth, the report of the World Survey shows conclusively the number of children and youth (Protestant, Catholic, Jewish) who are enrolled for religious instruction, also the number who are not enrolled for religious training. The report shows that there were 53,197,850 children and youth under 25 years of age in the United States. 16,318,900 received some religious instruction; 36,876,950 are connected with no religious institutions.

Sixth, the study reveals further that as the curve for church membership has turned downward, the curve for youthful crime and lawlessness has turned upward.

In a nutshell, then, our statistical study chows: first, that there are two great groups of children and youth in the United States, 16,318,900 of whom are affiliated in some way with Christianity through the various churches; and 36,876,950, who are growing up as "spiritual illiterates". Second, since 1890 the curve of additions to the Christian churches has shown a gradual trend downward. Third, with the swing downward of a curve of church membership, the curve of youthful crime and lawlessness has mounted gradually upward.

Before turning to a consideration of the factors responsible for this situation, a further wnalysis of the two divisions indicated above is expedient.

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Before turning to a consideration of the factors responsible for this situation, a further analysis of the two divisions indicated above is expedient.

It should be pointed out here however that the age range given in the statistical study is wider than we need for our investigation, as the ages run from birth to 25 years of age. We are dealing with the adolescent group which comprise the ages of 12 to 24. It is evident then, with this age limitation we are dealing with a smaller number than indicated by the figures 16,318,900 and 36,876, 950 respectively. But it would not change the ratio unless to a proportion that would be less complimentary to Christianity and the Church. When allowance is made for the"adolescent dip" in church and Sunday schools, such may be the case.[1]

III. THE GROUPS SUBDIVIDED.

The adherents of Christianity may be subdivided into a conservative and liberal section or those actively interested but traditionally inclined and those actively interested but constructively critical.

A. The Conservative Division. The conservative group in turn may be further sub-divided into those representing the Catholic faith and those representing the Protestant faith.

1. The Catholic youth have been brought up under the strict system of the Roman Hierarchy, which indoctrinated them in the early years of their life in the fundamental principles of the Catholic faith. We can understand the conservative attitude of Catholic youth when we quote the

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1. "Character Building In A Democracy"; W.S.Athearn; pp.133

the following passage:

> "The Catholic Church has throughout its history made the educational method foremost in its activities. So insistent is this organization on the fundamental necessity of instruction in religion as a part of the child's general education, that in order to incorporate daily religious education in the training of nearly two million pupils enrolled in its schools, it has in the United States provided more than six thousand, five hundred elementary schools and more than one thousand, five hundred high schools paralleling the public school system. The materials and methods employed in religious instruction in these schools represent the pedagogy of past centuries and are markedly inadequate and insufficient. Yet, out of this persistent program of the teaching of religion from earliest childhood, the Catholic Church is able to develop in its constituency a loyalty which might well be envied by all Protestants. '

Under such a system of training we would expect to find nothing other than this conservative attitude on the part of the Catholic youth. They do not question the authority and dogma of the church, but accept its teachings as supreme and final.

It is true that there is a growing deep under current of dissatisfaction developing among the Catholic youth, but it has not reached the point where it could be called a movement. Then this so-called modernistic movement is not modernistic in the sense in which the term is used in the Protestant Church. As John Hearley has brought out in a recent article in the Atlantic Monthly: "Catholic modernism is nothing but an honest and holy attempt at the resurrec-

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1. Betts and Hawthorne; "Method" in Teaching Religion; pp.34

> tion of the undogmatized church of the first three centuries."[1]

To indicate that the movement has not crystalized to any great degree or developed any appreciable following, he says:

> "Were they to reveal themselves at this premature date, they, like Luther or more recent Loisy, would be forced from the church."[1]

We are justified then in saying that so far as the rank and file of the Catholic youth are concerned, they are distinctively conservative, assenting without deviation from the authority of the church.

2. Closely sonnected with the Catholic youth are the youth of the Fundamentalist Protestant Churches. To this group of youth "religion is first of all an externally imposed body of doctrine, and secondly, an emotional experience. There is in their faith no place for change. To them revelation is not a miracle of today, but of yesterday; salvation is the effort of a single cause--a certain attitude of mind; the validity of the attitude they would test by the touchstone, tradition."[2] They follow docilely the footsteps of their elders. These youth have been brought up to believe that between science and religion there is am impassible gulf. They recognize in the universe two distinct forces; a realm of spiritual or supernatural force and a realm of material or natural force. Hence, the conservative youth has been trained

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1. Catholic Church and the Modern Mind; Atlantic Monthly; p. pp. 14; January 1928.
2. Youth's Demand For A Practical Religion; Outlook; vol. 138 pp. 450

not to relate religion with progress of history. He goes to college, studies science, sociology, philosophy and history and relates all of these to present day developments. But in matters of religion he stands adamant. Religion for him is a fixed and invariable quantity, that is, "the same today, yesterday and forever."

Loyalty to creed, to institution and dogma mark this group of youth. They, with the conservative Catholic youth referred to above, constitute the majority of the youth who are connected with the churches in the United States today. So we might say then of that number of youth who are connected with the Christian churches in America today, the majority have the traditional orthodox attitude toward Christianity.

B. The Actively Interested But Constructively Critical Group. This type of youth is in the church and has a strong passion for Christianity but Christianity to him is a vital force, not a set of high sounding, pious platitudes. Not only is Christianity to this youth a vital force, but it is a progressive force that must constantly be reinterpreted in the light of the new situations that arise in the changing social order.

In speaking of liberal minded youth George A. Coe says:

> "A minority statistically small, but out spoken, forceful and bent upon action, is

> "making trouble in another quarter. While the many give themselves with little thought to the surface of life's opportunities, being both modern and conventional at the same time, the few stand apart and endeavor to look beneath the surface."[1]

The youth that have a constructively critical attitude toward Christianity however are divided in policy and method into at least three divisions.

1. There is the intellectualistic or rationalistic division, found chiefly in our large eastern colleges. There are some who exclude these as being anti-Christian and paganistic in attitude, but they recognize that Christianity has some validity, but that validity must be found or arrived at through a logical process of reasoning. The youth of this division would test and evaluate Christianity as he would any other science. Their attitude is brought out in the following statement of a Junior at Harvard.

> "I tell you as I see it, God is simply another course to be mastered and criticized. Most students feel no need of religion; they imagine themselves self sufficient and are somewhat over-awed at the powers and possibilities of their newly awakened minds. They crave to see that mind, try it out, and naturally they start on the things about them. Religion comes to them from the outside and they resent any element or phase of it which eludes the mind. I mean, they are intensely anti antagonistic to anything which must be accepted on faith. In cold, factual, logical reasoning about God, they indulge and whatever conclusions they arrive at are purely intellectual; effecting very little their personal lives. When they finish, they put the them aside with their note book and credit

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1. "What Ails Our Youth"; Coe; pp. 68

themselves with a pass in the course on God."[1]

The above characterization of this division is extreme and overdrawn, but it emphasizes the attitude of those inclined toward an intellectual bias.

2. In sharp contrast to the intellectualists there is another section of the critically constructive youth who may, for the want of a better term, be designated as super naturalists. Some label them as mystics, not the dogmatic type of mystic of the middle ages, but a new kind of mysticizm that has arisen because of youth's disillusionment in life. This group of young people has been deeply moved as they have thought upon the staggering price which humanity had to pay in waging the World War. They have studied how the nations of the world, both before and after the war, have given themselves over to an unprecedented wave of materialism. Most especially have they been concerned about the effect of materialism upon the people of the United States where they notice a growing disposition on the part of the present economic order to minimize human values and exalt above human values, material values of life. This section of the critical youth shrinks from giving assent to such a system, especially when they realize how contrary it is to the principles espoused by Jesus. Seeing the futility of mere human effort in the improvement and adjustment of the current economic, social and religious problems, they feel the need of a closer fellowship and communion

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1. Youth's Demand For A Practical Religion; Outlook; vol 138 pp. 450

1. Youth's Demand For A Practical Religion; Outlook, vol 132 pp. 426

with God as supernatural spirit. Their method of reform then is to endeavor to get men to enter a mystical fellowship with God, that through this fellowship men may be able to sublimate the lower values and give the fullest expression to the higher values of life. The position of this division of the constructively critical youth may be summed up briefly in the words of two youth who expressed themselves on the question; one said, "To me religion is playing the game of life squarely and fairly with one's self and the other fellow." But, objected the other, his friend, "It's that too of course, but it is more than that; God is there, religion--religion is having God for a pal." The dynamic of the Christian faith comes from a sense of intimate personal relationship to God and it is this that they would have show itself in Christianity more than anything else.[1]

3. Somewhere between the rationlistic division and the mystical section, there is a third and larger division of the constructively critical youth, whom we may designate as practical religionists. To them Christianity is nothing more than sounding brass and a tinkling cymbal, if it cannot be made practical. For them, ~~if~~ Christianity is to have validity, it must be subjected to the pragmatic test. It must work in every day experiences and human relationships. Dr. Coe speaking of

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1. Youth Demands A Practical Religion; Curlook; vol. 138 pp. 451.

this type says:

> "At one point at least these critical youths are pursuing the essentially conservative method of reason itself. They are endeavoring to be realistic toward facts and to assess from a broadly human standpoint rather than from the prejudiced standpoint of the individual or partisan interest.....The eyes of our critical youth are seeing beyond every national and racial horizon. They more than any other present group probably reflect the ancient saying: 'Nothing that is human is to me foreign.' .....Where the movement is consciously religious it aims at such things as freedom and beauty in worship; freedom, sincerity and frankness in matters of belief and the application here and now of the ancient principle of <u>good will</u> and <u>seeking first the Kingdom of God</u>."[1]

It is this center wedge of the critical liberal group that has been most active and effective in bringing in a new and larger day for the Christian Church. We find this type of youth active in the Y.M.C.A. and Y.W.C.A. as well as in various local and national student movements organized to promote Christianity. The youth of this division would see Christianity put to the acid test. Representative groups of them have gone on record as willing to follow the principles of Jesus to their logical conclusion. The committment of the Fellowship of Reconciliation is typical of this division.

> "I recognize the domination of pagan principles and motives in present day business relationships, especially as shown in the flagrant disregard of human values in industry, the widespread denial of brotherhood between the white and colored races and the devastation of the

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1. WHat Ails Our Youth; Coe; pp. 72-74

greatest values in life by war.

"I am confronted with the need of men with the spirit of Christ who will, at whatever cost, strive to make the principles of love and service effective in all these relationships throughout the world.

"I cannot do less than give my life to this task, and I solemly covenant with God that I will earnestly seek until I find where I can be most effectively used by Him.

"It is my purpose with God's help to stand for the supremacy of human values above all other values in life; to make the principle of love and service, as exemplified in the life, the teachings and sacrifice of Jesus Christ, the dominating motive of my life, with the full realization that this commitment may involve me in personal sacrifice, social ostracism and financial hardship."[1]

Dr. S. Parks Cadman refers to this type of Christian youth as "an effective remnant which is blazing trails to a better civilization with perseverance and daring." These young people, he says do not raise the "burning cross of creedal exclusiveness and arragant nativism." In college and universities they do not nurse "silly pride, and boastful prejudice which retard national and international goodwill." But they believe in the "God of world justice and world peace as revealed by Jesus Christ." Summing up his opinion, he remarks:

"Again, since religion is vital, they ask for data procured by labortory methods which proves that vitality. Judged by their declaration they are on the right track, although at intervals at a distance from the center. Judged by their honesty, sincerity, detestation of cant and selfishness, they stand head and shoulder above the youth of my generation."[2]

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1. "Evidences Of A Religious Renaissance"; Brown, K.I.; Outlook; vol. 138; pp. 546
2. American Review of Reviews"; Cadman, S. Parks; January 1928; pp. 59

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1. "Evidences Of A Religious Renaissance"; Brown, E.I.; Outlook, vol. 136; pp. 646
2. American Review of Reviews"; Cadman, S. Parks; January 1928; pp. 58

In our analysis of the attitude of the youth who are linked up in some way with Christianity and the Church, we have shown that they are divided into two subdivisions; one that is conservative and another division that is liberal. The conservative group in turn was further subdivided; one wing representing the youth of the Catholic Church and another representing the youth of the Fundamentalist Protestant Churches. We observed also that the larger number of the Christian youth are lined up under the conservative banner, but observed that their ranks are gradually thinning down; those breaking away going either to the liberal ranks or to those who have lost vital interest in Christianity.

The Liberal Division we found convenient to subdivide into three sections; one representing the rationalistic or intellectualistic trend in Christian thought, another representing the supernaturalistic or mystical trend of Christian thought, and a larger section that is designated as practical religionists. This section we found to be most effectively organized and the one around which modern Christian thought is crystalizing. We turn now to the group of youth that have no affiliation with Christianity and the Church.

C. Youth Not Affiliated With Christianity And The Church. This group of youth may be also subdivided into

two divisions. First, a very small group openly hostile to Christianity with an aim to nullify its effectiveness; second, an overwhelmingly large group who are apathetic and indifferent.

1. The Openly Hostile. The youth of this division are being mobilized by the American Association for the Advancement of Atheism. This organization was first launched with a negative purpose, that of destroying the effectiveness of Christianity.

> "In prosecuting its work which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions on the subjects of science and religion; publish and distribute scientific and anti-religious literature and conduct a general propaganda against the church and the clergy."[1]

The president of the movement, Charles Smith, in statement of purpose said:

> "We are going to undermine the churches in America as certain as time comes."

The secretary, Freemon Hapgood, a young man of thirty and a grandson of a Presbyterian minister, further elaborates:

> "We can do it because the churches are already slipping and when we show the reason to the people who have been humbugged by preachers and priests, they will accept it. We have found putting over Atheism in America much easier than we have anticipated."[2]

Since 1926 when the association received its charter

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1. Missionary Review of the World; April 1926; pp. 308
2. World's Work; May and June Issue; 1927.pp. 18

in the state of New York, in addition to its purpose of destroying the church, it has set out on a definite objective of propagating Atheism. Mr. Homer Croy's articles in the World's Works from which we have already quoted, treats comprehensively this latter phase of the Atheist movement. It is from these articles that we have drawn most of our material on Atheism.[1]

To show that they are not making an idle gesture about their aim to advance and propagate Atheism, the secretary of the society gave out for publication the achievements of the first eighteen months since the association recieved its charter. This record showed that Atheist chapters had been set up in twenty colleges and preparatory schools in the United States and in three high schools; founded the Junior Atheist Movement; succeeded in getting Atheism taught on one ship in the United States Navy, and in the Canal Zone and Alaska; has drawn into its folds doubting ministers, Catholic priests and discontented young Jews. The report states that the movement is scantioned and supported by many professors in both state and private colleges and universities. The report showed further, that a suit was pending before the Appelate Court in Washington, D.C. seeking to do away with chaplins in the United States Army and Navy, the Officers Reserve Corps and the Senate and Congress.

When asked about the strength of the Atheist movement

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1. World's Work; May 1927; pp. 18

in the United States, the president replied:

> "Forty million, records show that there are more than that number in the United States who are not members of Churches, who do not go to church, who do not pray and to whom God means nothing."

When pressed, though, for more definite and explicit figures, he stated, there were sonething over 100,000 open and avowed Atheists in the United States.

The Atheist movement among the young people is called the Junior League. This organization to further the movement among high school students and young people of America was founded in September 1926 and is steadily growing. It was inspired by the four a's, (American Association For Advancement of Atheism) organization. The national secretary is Miss Christine Walker, who lives in Gap, Pennsylvania. Miss Walker is eighteen years old and until three years ago was secretary of the Christian Endeavor in her home town and also secretary of the Westminster Guild, a branch of the Presbyterian Church.

> "I went regularly to the church, says Miss Wlaker, and then the foolishness of religious belief came over me and I got out. I could have drifted along with the multitude pretending I was religious, when I wasn't, but I decided to take my stand against all things religious. After all just plain horse sense tells us there is no God."[2]

As further evidence of the effectiveness of the insidious propaganda being spread by the movement, we cite two incidents that occured in Eastern District High School

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1. World's Work; May 1927; pp. 18.
2. " " June 1927; pp. 145.

and the other James Madison High School, both of Brooklyn, New York.

At the first named school, during the assembly period when the leader of the devotions began to read the Scripture, young Myer Applebaum arose and walked out unceremoniously in the midst of the reading. When questioned about his action, by the principal of the school, he said, "I am not going to listen to such rot."

A similar act was committed at the James Madison School by Myer Kanikow, who was the leader of the group there. When called to task, he said:

> "We don't believe in the Bible and don't want it stuffed down our throats. We are members of the Society of the Godless. The Bible is out of date, the odds are three million to one that there is no heaven and no hell, so why worry. That's what we learn in the Society of the Godless."[1]

When the leaders of the schools investigated the matter it was found that the youth were well organized and were being backed by the American Association for the Advancement of Atheism. This organization secured court action, exempting the members of the Godless Society from attending the devotional services in the public schools.

There are some who minimize the effectiveness of such a movement. The facts stated above show that the movement is well organized, and recently, through press

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1. World's Work; June 1927; pp. 145

1. World's Work: June 1927; pp. 142

reports we were told that the organization had amassed a fortune of six or eight million dollars to propagate its work. Whether that be true or not we have the definite information that the organization is definitely launched among the youth of the nation and is increasing numbers are joining its ranks, thus registering themselves as having hostile attitudes toward Christianity.

2. The Apathetic and Indifferent Youth. By far the largest number of our American youth fall into this division. The statistical figures cited showed 36,876,950 children and youth, under twenty-five years of age in the United States, who are receiving no religious training. The openly hostile wing, as has been pointed out, is numerically small at present. Extracting from the thirty-six million the proportion that fall between the ages of twelve and twenty-four, we have America's gravest problem.

They are the ones to whom Christianity means but little, if anything at all. Neither enthusiatic for nor hostile against Christianity, they are found drifting along with the tide of current thought. Or to state it in other words, the youth represented in this last section are neither hot nor cold but simply lukewarm, apathetic and indifferent; because they are so, they constitute a group that is a constant menace to the perpetuity of the

highest Christian ideals.

Kenneth Irving Brown, in speaking of this type, says:

> "There is first of all that circle which we call pagan, they include, (a) many of the social and athletic leaders; (b), and many of their thoughtless followers; (c), many young materialists who go the course of least resistance; (d), thousands of laborers who are materialists but not from choice. Their struggle for a livlihood taking all their time and strength and initiative, leaves little opportunity or desire for enriching recreation or religious culture."[1]

Because of no stabalizing religious influence in their lives, the youth in this class are susceptible to crime, immorality and vice. They are the plant-bed from which radicalism of the most destructive nature springs.

Children and youth tend to relfect in their conduct the things that have been impressed upon them in the home, school, church and community. Quoting from Dean Athearn again:

> "The children act as they have been taught or as society has let them teach themselves. Honesty, truthfulness, industry and the other essential virtues of the noral life can be taught until they control conduct so completely that men and women will not yield to any temptation to depart from the paths of moral rectitude."[2]

The converse of this statement is also true, where the child does not get these principles through either precept or example, we need not look for them to appear in their character.

Hence, the greatest task that faces the Christian

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1. Outlook; vol. 138; pp. 451; November 1924.
2. Athearn, W.S.; "Character Building In A Democracy"; pp. 32.

Church today is to devise some plan or means whereby the millions of unreached youth may be brought under the dynamic influence of the Christian religion. This is necessary, not only to safe-guard the future of Christianity but our democracy as well.

> "The twin evils of ignorance and Godlessness are the only enemies which a democracy need fear. If it cannot conquer them, it cannot survive."[1]

Before suggesting a solution, however, let us examine some factors that have been conducive to the widespread pagan attitude assumed by this vast army of apathetic youth.

IV. FACTORS RESPONSIBLE FOR YOUTH'S PRESENT ATTITUDE TOWARD CHRISTIANITY

The question that comes before us now for solution is, how do we account for the growing indifference of the American youth toward Christianity. We will take up briefly some of the causes given.

A. The Disintegration Of The Home And Family Life. An almost universal cause given for the present attitude of the American youth is the failure of the American home.

Vera Connelly, writing a series of articles in Good Housekeeping beginning August 1926, interviewed leading judges of Criminal Courts, outstanding figures in the field of secondary education and a group of parents from various sections of the nation. In these in-

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1. "Character Building In A Democracy"; Athearn, W.S.; pp. 28

terviews she wished to find out whether the youth were turning from the Christian ideals as indicated through increased crime, moral turpitude and Godlessness. If such were the case she next wanted to know the cause and finally the remedy. In practically every interview there was an acknowledgement that there was an increasing disregard on the part of youth for the higher things of life and a gradual swing away from Christianity and the principles implied in Christianity. Practically all laid the blame at the door of the home, specifying a lack of moral and religious training. We quote from some of the interviews.

> "Of the reasons for the restlessness and criminal tendencies of youth, the lack of religious training so far outdistanced all others that it stands alone."[1]

Judge John F. MyIntyre of the Court of General Sessions commenting on the situation states that:

> "It is psychologically hard to analyze .....but the real causes lie down underneath. There are too many of them for us to enumerate them all, but the outstanding ones are (1) lack of religious training in childhood; (2) absence of parental authority and discipline; (3) failure to instill ideals of modesty and chastity in children."[2]

From Minneapolis, Minnesota we have the testimony of Hon. E. F. Warte, Judge of District Court. In commenting on the present Laxity, he said:

> "I should mention two outstanding causes; first, and most fundamental, the breaking down of religious training in the home. Character can have

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1 and 2; Good Housekeeping; August 1926; pp. 170

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1 and 2: Good Housekeeping; August 1926; pp. 177

> no firm and lasting basis for the great majority of people other than religious faith, and religious faith comes rarely into any life save through early religious training. Second, the extreme complexity of modern life and the demand for excitement which children and young people are habituated by new forms of amusement."[1]

Dr. W. J. O'Shea, Superintendent of Schools in the city of New York, a man who has had thirty-eight years of experience as a school man, when asked what is the cause of the present moral instability of modern youth, replied:

> "I shall cite five fundamental causes; first, parental inability including lack of moral and religious training; second, failure of adults to teach young people how to use leisure time and youth's consequent turning to improper books, harmful amusements and bad companions; third, lack of vocational training for those unable to absorb cultural subjects; fourth, motion pictures of harmful type; fifth, the superficial moral standards of the times."[2]

The principal of the Clinton Dewitt High School for Boys, the largest in the world, says:

> "The present situation is due to the lack of parental discipline, and that is due to the fact that discipline is hard on the disciplinarian. We all avoid hard things, but parents could at least try."[3]

Professor Joseph C. Masters, Principal of Century High School in Omaha, Nebraska, comments:

> "If such a thing were possible, the American home should be rebuilt. At least it needs recentering; too often the parents are out for a social even-

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1. Good Housekeeping; August 1926; pp. 173
2. " " Sept. 1926; pp. 30
3. " " " " pp. 162.

> "ing or are heading organizations for the betterment of society while there is no one at the hearth-side to build and maintain a real home for the boy's and girls."[1]

From the pen of Dr. W. Lyon Phelps of Yale University come these words:

> "It is unquestionably better for children to grow up in a home than in a hotel or an apartment, but after all the place is not what counts the most. What counts the most is the character of the parents. Far better for children to be in any environment with parents both wise and good, than to be in the most comfortable home with the wrong father and mother."[2]

Writing in Good Housekeeping for February 1926, Dr. C.M. Sheldon remarked:

> "The ideal place for the religious teaching of children, we say, is the home. But whether we like it or not we may divide parents in America into four classes: Those who know how to teach religion and do; those who possibly know how and don't; those who would like to teach it and don't know how and those who neither know how nor care to teach it if they knew how. This last class is by far the largest of the four and that explains the fact that over sixty-five percent of the youth of this country is not connected with any Sunday school or under what we call religious influence."[3]

Speaking of home influence, Dr. S. Parks Cadman says:

> "Despite occasional theological absurdities which have since sunk below the level of curiosity, those pieties reinforced the natural religiousness of childhood and were the major sources of its spiritual vigor and capacity. They have been forsaken at a crisis when mechanical and materialistic elements assert

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1. Good Housekeeping; September 1926; pp. 162
2. World's Work; October 1924; pp. 640
3. Good Housekeeping; February 1926; pp. 23-24

> "themselves on every side, with the result that much shallowness and cynicism mar the zest for life and youthful but prematurely stale souls become inert and useless before their fight has well begun. Neurosis, depression, crime and even suicide ravage youth unfortified by domestic religion and its faith in a righteous and loving God."[1]

Another eminent scholar, Dr. R. H. Stearn of Phillips Andover Academy who has had a wide experience with boys coming from various sections of the nation, in speaking of the problems of modern youth, says:

> "The home so prominent today is of a different type. City life with its hotels and apartments and flats, has exerted a deadening influence upon it; but it has been even more dangerously undermined by the pronounced change in the attitude of the parents themselves. Parents sometimes abide in the modern home on their way to and from pressing duties of professional and business life, and the alluring appeals of club and society; but the old atmosphere is laking, the service rendered by the older generation is largely for self and real sacrifice is hard to find.... We must search altogether too far for that type of home and its accompanying environment which through the passing years has built up all that is best and finest in our American life."[2]

George H. Betts, writing of the loss of religious influence of the home, says:

> "As civilization grew more complex and interests multiplied, religion came to play a less prominent part in the thought and life of the people. Education became universal, social institutions developed, the minister no longer stood at the head of his community in learning, and the church relatively if not actually lost influence and leadership. Inevitably the

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1. American Review of Reviews; vol. 77; no. 450; pp. 53
2. Challenge of Youth; Stearn; pp. 32.

> "home was permeated and its attitude modified by these changes."[1]

Then going on to show how many of the home duties and responsibilities have been delegated to or assumed by the public schools, he continues:

> "Perhaps unconsciously but none-the-less surely, this same policy of 'laissez faire' in the home has carried over to religion. If the school is to relieve the home of the care of the child's educational, recreational and social oversight, why should not the church relieve it of the care of his spiritual oversight? So the family altar has become traditional, the Bible is supplanted by the magazine and story book, religion as a topic of conversation is unfamiliar. Religious instruction has disappeared from home almost as completely as from school. With the elimination of the religious elements from the schools and homes we have come dangerously near to eliminating it from the lives of the young, and so from the structure of society."[2]

The statements quoted above have not come from sensationalists, they came from men of broad experience, who have made observations over a long period of years. They could not be classed as pessimists, but as a group of men intimately interested in the future welfare of the nation. They see the facts in the case and recognize their implications. As statesmen, therefore, they have simply sounded the note of warning. If their testimony is worth anything "in court" we conclude that the breakdown of the American home, with all that is implied in that statement, is one of the causes of the

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1. Challenge of Youth; Stearn; pp. 32
2. Curriculum of Religious Education; Betts; pp. 62

apathetic, indifferent and hostile attitude of many youth toward Christianity.

B. The Failure Of The Church As A Teacher Of Religion. In addition to blaming the modern home for our moral and spiritual decay, there are many who hold the church, through the Sunday school equally or proportionally responsible for current conditions.

To get the force of this criticism clearly before us, it is necessary to go back to the early days of the republic.

1. The Place Of The Church In The Life Of The Early Settlers. The church was at the very heart and core of the life of the early settlers. It is said of these Colonial ancestors that they lived, moved and had their being in an atmosphere impregnated to the saturation point with religion. To them life revolved about the word of God as its center. The Bible was not only read daily but was freely consulted to settle problems of business, matters of personal concern, or policies of statecraft. The church dominated the whole life of these early settlers, and most especially education.

> "Education as a means of achieving spiritual welfare was a controlling purpose throughout the colonies. The concept of education for the sake of culture or education as an instrument of efficiency had not yet arisen."[1]

The importance attached to religion in those early days can be seen when we note some of the duties of the

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1. The Curriculum of Religious Education; Betts; pp. 52

school teachers of that time.

> "In the New York Colony teachers were sometimes directed to have as many as four prayers daily from the catechism by the school and to teach the common prayers and catechism twice a week, as well as have all the children well prepared for Sunday lessons in the church. The direction given to the teacher, the clauses in his contract and the admonitions offered him by the school boards and ministers relate almost exclusively to religion and hardly at all to education in the modern sense. One of the teacher's chief functions was to quiz the children on the sermon of the preceeding Sunday requiring them to remember text, topic, and outstanding sections of the discourse."[1]

The curriculum material of the elementary schools was wholly Biblical, as the famous "Horn Book" and "New England Primer" will attest. The latter book which was part of the curriculum of the elementary schools for nearly two hundred years, reached a total circulation in sales of over three million copies.[2]

Up until the close of the Revolutionary War the Church dominated the field of education, using it as a means to the end of establishing a people who were loyal to the church and its teachings. But after the close of the war, when national consciousness began more and more to crystalize,the leaders of the new republic began to sense the need of a change in the educational policy of the nation.[3] From the agitation of these leaders there followed one of the bitterest

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1. The Curriculum of Religious Education; Betts; pp. 52
2. The Curriculum of Religious Education; Betts; pp. 55
3. History of Education; Cubberly; pp. 673

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1. The Curriculum of Religious Education; Betts; pp. 83
2. The Curriculum of Religious Education; Betts; pp. 83
3. History of Education; Cubberly; pp. 673

struggles ever carried on in our school system; it was the struggle that ended in the complete secularization of the public schools of the nation. The control of the schools passed from the church to the state. The schools were put on a strickly taxation basis and religious subjects were excluded from their curriculum.[1]

When religion was taken out of the curriculum of the public schools there was no place to teach it. It had not been taught in the churches, because as indicated above, they depended upon the home and school to teach religion. Speaking of this situation, Dr. Athearn says:

> "When in interest of our common democracy religion was removed from the curriculum of the public schools, the Protestant churches had their choice of two courses. First, they might withdraw their children from the public schools and establish competing parochial schools, in which both secular and religious subjects might be taught at the expense of the various Protestant bodies..... Or, second, they might send their children to the public schools for their secular education and build a supplementary system of religious schools."[2]

The Protestant churches rejected the first idea on the ground that it was undemocratic and unpatriotic, realizing that the "common knowledge, common skills, common attitudes and common ideals" necessary for the social solidarity of the nation could not be secured through such

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1. Curriculum of Religious Education; Betts; pp. 61
2. Character Building In A Democracy; Athearn; pp. 44-45

a system.

2. The Rise Of The Sunday School. To carry out this plan some interested laymen brought over the Sunday school idea that had been started in England by Robert Raikes.

> "The secular curriculum in these schools was not acceptable, but the Sunday school idea seemed to be the solution to the Protestant problem. So the English Sunday school with a religious curriculum instead of a secular curriculum--thus making the American Sunday school a distinct institution--was established as an agency of religious training."[1]

We would think because of the secularization of the public schools that the churches would readily take up the Sunday school movement that had been introduced as a solution to the problem. But as indicated above, church leaders were slow to see the importance and magnitude of the task which the secularization of education was thrusting upon them. Some churches fought the Sunday school stubbonly as a dangerous innovation.

> "It was not until 1847 that the Protestant church really accepted the challenge that faced them in the matter of educating the youth of the nation in religion and morals. It was a pamplet written by Horace Bushnell which later was expounded into the book called 'Christian Nurture' that brought the Protestant Church to see and really attempt to accomplish its task."[2]

Up to 1847 considerable progress had been made in establishing the Sunday school but this expansion did

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1. Character Building In A Democracy; Athearn; pp.44-45
2. A Parish Program Of Religious Education; Squires; Chapter 1.

not have the united backing of the Protestant churches. The chief agency of promotion was the American Sunday School Union, a non denominational agency. But following 1847 the Sunday school movement entered upon an era of unprecedented growth and expansion--"the goal of the leaders being to establish a Sunday school in every church of America." Practically all the leading Protestant denominations accepted and endorsed the movement; in 1872 the International Uniform Lessons were adopted; "local county and state associations came into existence." The International Sunday school Association was set up and the movement reached its climax in 1886--so far as the expansion was concerned--when the World's Sunday School Association was organized.[1]

Since 1886 the chief development of the Sunday school has been along the line of internal improvement.

The heading of this section is the failure of the church to teach religion. Wherein has the church failed?

We have noted the early opposition of the church to the Sunday school. The later wholesale endorsement of the movement came as a matter of expediency rather than farsighted spiritual statesmanship.[2] And even though today the Sunday school is a ward of the church it is very inadequately supported by the church.

> "Recent studies show that the average American Sunday school has less than one hundred pupils present each Sunday and

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1. A Parish Program of Religious Education; Squires; Chapter 1.
2. Character Building In A Democracy; Athearn; pp. 52.

> "less than two dollars are expended each Sunday for the total cost of each school. Only about two cents of each dollar raised by the average church is expended on the educational program of the local church. It is clear that the churches are not spending enough money on their schools to guarantee the perpetuity of our Christian ideals. It is also clear that the method of financing the school in a local church has not changed in a hundred years."[1]

Effective surveys have shown that not half of the children of the nation are being reached by the educational agencies of the church, and of those enrolled less than half are brought into permanent relationship with any Christian organization. In short, these surveys have shown that the religious educational agencies of our Protestant churches are less than twenty-five percent efficient.[2]

Perhaps the chief reason the church has failed in communicating to the youth of today Christian ideals is due to inefficient teachers in the Sunday schools.

> "It has been estimated that sixty-five percent of the effeciency of a school depends on the teaching force. The remaining thirty-five percent is divided between such items as the curriculum, equipment, grading and other matters. It is therefore a matter of primary importance for the church school to have an efficient corps of teachers."[3]

What is the status of the average teacher in the Sunday schools of the Protestant church? Dean Athearn, describing the type of Sunday school teacher from the

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1. Character Building In A Democracy; Athearn; pp. 56
2. A Parish Program of Religious Education; Squires; pp.22
3. Same; pp. 191

time of the adoption of the Constitution of the United States to the close of the Civil War, says they were the God-fearing men and women of the churches of that day, who undertook the work of teaching out of a sense of duty to the rising generation.

> o "They were untrained, unsupervised, voluntary workers." Comparing these early teachers with those from the close of the Civil War to the present, he said the same language could be used: "untrained, unsupervised, voluntary workers who undertake the work of teaching religion to the rising generation."[1]

While recognizing the invaluable service rendered by teachers, and appreciating the fact that the rank and file have come to the task prompted by such high motives as love of church, love of the child, love of society and the satisfaction found in teaching children, Dean Athearn summarizing the status and limitation of the average American Sunday school teacher, says:

> "The average American Sunday school teacher, as was discovered from the Indiana Survey, is a married woman, thirty-seven years old with two children of her own, has three positions in the church besides that of teacher; she joined the church twenty-two years ago under the influence of a revival; she has an eleventh grade education similiar to that given in the public schools twenty-five years ago; she has not studied any of the social sciences; she has not had as much as twelve weeks of systematic training in either Bible, Pedagogy or Child Psychology; she has

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1. Character Building In A Democracy; Athearn; pp. 66;

> had no training in institutes to improve her methods; she has taught six years and one half, and yet her class has never been visited by the superintendent, pastor or any one to assist her to become a better teacher."[1]

When we compare the situation outlined above with the steady progress that has been made in the field of secular education since the days of Horace Mann, we can see clearly how far short the church has failed in its educational task.

A century and a quarter of public school development has given to the nation a system of elementary schools that guarantees to every child of the nation an education in the fundamentals essential for democratic citizenship and today there are enrolled in these elementary schools over twenty-five million children. There has been developed a system of Junior High Schools and Senior High Schools which have enrolled around three million adolescents. In addition there have been organized state universities, technical, vocational and trade schools all set up with one aim--that of developing the individual citizen to the limit of his capacity. The elementary schools alone are manned by a corps of nearly a million teachers. There have been developed a system of normal schools. In early years a teacher finishing elementary school could enter the normal schools and spend two years and come out to teach; but today, the

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1. Indiana Survey; Athearn; pp.

requirement is that one must finish high school before entering the normal school and many of the normal schools have extended their course to make it equivalent to a four year college course with opportunities for graduate work in certain teachers' colleges. In public school education we have a century and a quarter of phenomenal development; in church school education we have practically a century of "stand-patism". Yet the church school teacher must compete with the highly trained public school teacher. The public school teacher, well trained and skilled, has the children five days a week from five to six hours a day; the untrained Sunday school teacher has this same group of children, one hour each week. Should we be surprised that so many drop out of the church school at the crucial period of their career? The astonishment should come from the fact that so many remain.

C. The Failure Of The Denominational College.

The denominational colleges were organized at first for the purpose of propagating religious ideals to those who came under their supervision.

The denominational and privately endowed colleges that had religious sanction were used in the early years of the republic by the church for the purpose of propagating religious training. We are told that the laws of Harvard College for the year 1642 contained ninteen rules, fourteen of which bore upon religion and conduct, impress-

ing upon the young student that "the main end of his life and studies is to know God and Jesus Christ." The curriculum of Harvard, Yale, Princeton and William and Mary were planned to carry out the fundamental purpose of the colleges, "which was to prepare a ministry for the church and advance the cause of religion among its constituency." The example set by these early colleges was followed by those which were organized later.[1]

With the secularization of education and the consequent development of the large state colleges and universities, the denominational colleges found themselves in keen competition with the state institutions. Instead of sticking to their major task, that of teaching religion and morality, they secularized their curriculum and conformed their program to that of the state, thus becoming competitors of the state rather than fostering a system of schools that would undergird the secular education with a strong religious and moral sanction. Because of this capitulation on the part of the denominational colleges, they no longer serve as strong propaganda centers for the spread of Christian ideals and Christian principles. In dealing with the topic of the denominational college, Dr. Coe points out wherein it failed, when it neglected to follow the path of training Christian leaders for our demonratic social order.

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1. Curriculum of Religious Education; Betts; pp. 59

> "This, he says, is the ground upon which we shoul have competed with state institutions in a most friendly and constructive rivalry. Not merely should have, but should here and now. Dawdling, lack of intellectual interest, immersion in student affairs of minor or doubtful value, secularism verging upon paganism, these are present in our denominational institutions. Here as in the state institutions, there is inertia with respect to the biggest things that men and women of the next generation have to do. Ignorance of our religion--its documents, its history, its practices, its ideals, its next tasks--abounds. The churches desperately need laymen who will provide intelligent backing for religious education.
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> "What light does all this throw upon the youth situation of today? First of all, it helps account for the fact that so little difference is felt between young people who are under the influence of church institutions and other young people. The vocation of living is neglected all around. In the next place, we find here reason to ask whether the young people whom we think of as neglectful of religion are not, as a matter of fact, taking it at pretty much its own valuation of itself. If the local Sunday school or young people's society does not take religious education seriously; if in the denominational academies and colleges religion is pushed into a corner; if those who have grown up under religious auspices are not rebuilders of the human world, what should we expect the masses of our young people to think of religion?[1]

Along with the failure of the home, the church and the denominational schools, others have attributed the deterioration of youth to the influence of the movies, modern jazz music, the World War, low type of theaters, the automobiles and the like. It is true that all of the above factors have had their effect or have helped

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1. What Ails Our Youth; Coe; pp. 63.

to produce the unhealthy attitude that is prevalent among youth today, but do they tell the whole story? Are they not, after all, only immediate causes? Is not the main cause of the present revolt rooted deeper? Has it not come as a result of a changed philosophy of life? Are we not after all beginning to reap the first crop that has been produced by this changed philosophy of life? That we might have a background of appreciation of the effect of this changed philosophy upon the modern mind, I quote at length from Dr. Knudson:

> " "But in the process of adjustment, Christian thought has undergone marked changes and in order to be prepared to understand these changes we need to consider a little more fully the main points involved in the past struggle. In what particular respects, we consequently ask, has the scientific movement been actually or apparently hostile to Christianity?
>
> "In answer to this question three different specifications may be made... First, science has tended to eliminate the idea of God from human thought. It has been the breeder of Materialistic and positivistic philosophies and so the ally of atheism and agnosticism. In this role it has to be sure transgressed its own limits and been untrue to its own distinctive nature. But that as an historical movement it has actually had these anti-religious effects, can hardly be questioned.....
>
> "The second respect in which modern science has come in conflict with religion is in tending to dethrone man from the central place in the universe which he had previously been supposed to occupy. The traditional Christian view of the world was both geocentric and anthropocentric.....

> "The Darwinian theory of man's descent seemed at first to destroy that very claim to spiritual preeminence and unique work which had made possible reconciliation between Christian faith and the Corpernican astronomy.....
> "The third point of conflict between modern science and religion is found in the idea of the reign of law. By its stress on this idea , science has tended to discredit the biblical miracles and to destroy faith in Providence and in answers to prayers."

Summing up the case he says:

> "It is then evident that modern scientific movement has had a very important bearing on religious faith. It has encouraged the rise of materialistic and positivistic philosophies which by their very nature have sought to eliminate the idea of God. It has by its astronomical and biological theories tended to dethrone man from that central place of dignity and worth ascribed to him by the Christian faith; and by its stress on the reign of law it has in no small measure tended to destroy the credibility of scriptural history. These are in the main the consequences of science in its theoretical aspects. But science has also its practical character. It is a faith as well as a theory. And as a faith it manifests itself, as we have seen, in the belief in social progress, and in the dominant socio-economic interests of our day."[1]

It seems that the above statement gives us our cue to get at the heart of the indifference of youth. They have been brought up in a civilization that has capitulated to materialistic and positivistic philosophy. Their parents have been caught up in the vortex of a situation from which they have not been able to extricate themselves. Being engrossed and enmeshed in "mere

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1. Present Tendencies In Religious Thought; Knudson; pp. 30-51.

things" they have not transmitted to their posterity those fundamentals that are essential for the undergirding of character. This fact is further brought out by James Bissett Pratt in the Yale Review.

> "The young people of this age, as every period, have taken what they have been given and if they differ from their elders, it is because they have had a different 'bringing up'. But why has their bringing up been less religious than that of their parents? Obviously something has happened in the last forty years."[1]

Accounting for the factors contributing to the weakening of middle-aged parents he is in essential agreement with the view expressed by Dr. Knudson, saying:

> "The most important of these may, I think, be included under one or another of the following topics; the steady and rapid growth of the naturalistic point of view; the waneing of ancient authorities in matters of belief and conduct; and of indeed for the respect of authority in general; and lastly, the great increase and growing complexity of practical concerns and secular interests and diversions."[1]

The great discoveries in the realm of the physical sciences during the latter half of the ninteenth century opened up to man immense vistas that enabled him to get a comprehension of the universe that no generation had hitherto possessed. The results of this enlarged vision have shown themselves in practical every day living.

Dr. S. Parks Cadman follows the same general trend of Dr. Knudson and James Bisset Pratt in accounting for the

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1. Yale Review; James Bissit Pratt; April 1923.

present lack of religious devotion and moral integrity:

> "Viewed retrospectively, until 1880 or thereabouts, the two accepted sanctions of ethical control, religion and public opinion, exercised a united sway; It was the age of innocence when an unquestional belief in the Bible as the literary inspired oracle of faith and conduct and in the church as the universal mother of men.....
>
> "Today however many young people head a radical departure from these beliefs and codes."
>
> .....
>
> "Secular education with its premature trust in the moralizing powers of democracy has stormed the past.
>
> "The eternal verities on which the best civilization has hitherto been built are pronounced temporary and vulnerable; these explanations of character and conduct filter down from the intellectuals who propound them to numberless immature minds which do not understand their philosophical nature, yet manage to give them practical expression."[1]

Peoples of former ages in the Christian dispensation lived under a constant dread of a sudden crash of the cosmic forces which would usher in the day of judgement. The mere thought of the approach of this impending world catastrophe had a tendency to cause them to seek divine favor in order that it would be well with them when the day of reckoning came. But when the Darwinian theory of evolution, which postulated that the world had been in existence for millions of years and will likely exist for millions more, was given widespread dissemination, thousands who had been brought up under the strict Puritan discipline now felt a relief which has shown itself in a lowered

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1. American Review of Reviews; vol. 77; no. 450; pp. 53-54

moral fibre.

Modern inventions that have brought forward an ever increasing economic system have exacted more and more of the time of both parents to the extent that the average child has been woefully neglected, have had their unwholesome reaction, to say nothing about the effect of the passing of biblical authority and of creeds and dogmas.

It is not the passing of those misconceptions that is to be dreaded but rather the fact that with their passing no stabilizing force was substituted for them. This thought is further brought out by Mr. Pratt.

> "If we would see clearly we must not blink that one of the effects of this emancipation of the human mind has been to weaken incalculably the foundations of religious faith, for millions of Christians anything very substantial could be given them in place of what has been taken away.
> "We may as well confess to each other that the glowing promises which we of the liberal movement made to ourselves twenty years ago, of a nationalized and newly vitalized Christian faith which would fill the masses with a more spiritual religion and take the place of their old bondage to the letter, have not been fulfilled; the bondage of the letter is rapidly going but the new spiritual faith is not spreading with anything like the same rapidity."[1]

Youth's indifference, therefore, to Christianity has its origin in the very nature and structure of the evolution

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1. Yale Review; April 1923; pp. 610.

of our democratic state. The common reasons usually cited for the present apathy are superficial. The present dominant attitude of youth is inevitable in face of the philosophical background from which it has arisen.

CONCLUSION

Summing up briefly the progress of our discussion, first, we considered certain popular misconceptions in regards to the current youth movement, outlined the unique characteristics of the movement and the specific phase of it to be treated. Then we took up the main discussion in which a statistical survey was made and implications deducted therefrom; closing with an inquiry into the cause of the present prevailing attitude of the youth of America toward Christianity.

We now approach the concluding section in which we ask and attempt to answer; what can be done to bring about a more wholesome attitude on the part of youth towards Christianity.

Just as it was found that the cause of the "ailment of youth" rooted deep in the evolution of the modern structure of society, so to find a remedy for the pagan attitude which millions of youth have to Christianity, we must cut deep beneath the surface.

Before making any positive suggestions, let us rapidly glance at some superficial remedies now in vogue that have as their aim the improvement of the strained

relationship between youth and Christianity.

I. INADEQUATE REMEDIES THAT ARE NOW BEING TRIED

A. The Sugar Coated Program. Leaders of young people who use this plan set traps to decoy young people into the church by making the church a place where they can have a good time. Socials are held, suppers and banquets are served, moving pictures are shown and athletics are fostered with the end in view of tying the young people to the church. The method is to be discountenanced because in the last analysis it is using false pretense; that it is ineffective is evidenced by the fact that even where these "loaves and fishes" are served, there is still that reticence on the part of the rank and file of youth. Young people spurn efforts to hoodwink them when they discover such is the aim. They respond more rapidly and willingly to the genuine appeal based on spiritual values. The sentiment of thousands of young people is expressed in the words of the youth who said:

> "I think an interpretation of religion to young people should not be sugar coated..... The places where religious work among young people is being most seriously carried on are places where without apology and under intelligent leadership young people are led to give serious and extended consideration to the most serious problems of religious life and thought."[1]

B. Closely Related To The Sugar Coated Idea. Another ineffective method used by many modern churches to corral

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1. International Journal of Religious Education; Sept. 1926 pp. 16.

youth may be called the plan of making the church a kind of semi-secular institution which virtually makes it a competitor with secular community agencies. This competition is entered into on the pretex that it will hold the youth in the church. So, as far as these churches have the means, they set up their amusement and other activities, such as travel lectures, concerts, radios, movies, etc. Then when it comes to the Sunday services in which youth participates, such as Sunday school and young people's society, an effort is made to introduce jazz music and sentimental strains in the programs of worship, all with a hope of appealing to the interest of young people. Bizaare methods, such as these tend to cheapen the church in the estimation of many youth and cause them to turn away from the church in disgust. Many are in agreement with the youthful leader quoted above, who continues:

> "It is my conviction that too many leaders of religious work among young people assume that they must make religion a sort of light and airy proposition, ushered in by the latest jazz singing and ushered out with cocoa and soda crackers. I am interested in both jazz singing and in refreshments, but I don't think they are at all necessary to the religious program for young people."

C. Another ineffective method used by some ministers and leaders of young people is that of periodically issuing tyrades against worldliness of this generation. Those who are adept at this pastime may attract youth who may come to hear and see their antics but carry away with them no lasting spiritual values. As a rule

1. International Journal of Religious Education; Sept. 1926 pp. 16.

such leaders are seeking newspaper publicity or popular applause. Worldliness in high and low places should be denounced and discouraged but always there should be with it the warm redemptive note which makes the erring one realize that there is love and sympathy back of the rebuke.

Frequently, when an examination is made, it is found that these tyraders have not a single constructive plan to offer youth to help them in the solution of perplexing problems which they face in this cruel age. While as was noted above, some adolescents are amused by the ranting of men of this type, on the other hand thousands of others resent being singled out as special targets, especially when they know they are no worse than many of their elders. So they are in a manner driven from the church and develop a kind of cynicism and are soon swept into the malstorm with the host for whom Christianity has no message.

D. In still other centers efforts are being made to rally youth to the banner of Christianity by making of the church a community center or forum for the discussion of current economic and social problems. That such questions are interesting and should receive attention from the church cannot be gainsaid. But:

"If the church is to make progress it

> "must vindicate its right to be the authority on great moral and ethical problems. This does not necessarily imply infallibility but if the church is not an authority on religion it cannot pose as an authority on any subject. The church is certainly no authority on economics or sociology and it is foolish to imagine that it is going to win or hold people by converting the church into a forum for the discussion of these subjects. They can be better presented by men and women who are specialists in this field. When it is remembered that nothing is of greater interest to the great mass of people than religion, and that ministers and leaders in the church are presumed to know more about religion than any body else, it is short sighted to say the least, for these leaders to fail to make the most of their opportunity."[1]

Scattered throughout the United States in both rural and urban sections there are large groups of youth who are wrestling with the "weightier matters" of life. Some are endeavoring to stabilize their wavering faith; others are trying to harmonize the teachings of the Bible with the findings of science; while still others want to see Christianity extricated from the thraldom of creed and dogma. Moreover, there are the neglected, unconcerned and depressed. There is the great field for the church to render service to humanity but this essential ministry cannot be accomplished by a "sugar coated" program, by "serving tables", through unsympathetic tyrades, or by community forums. These all have their place but

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1. World's Work; September 1927; pp. 505; vol 54; no. 5.

they are all subordinate to the main purpose for which the church was established--that of bringing individuals all over the world to accept the Jesus way of living.

II.POSITIVE SUGGESTIONS TO REMEDY THE BREACH

A. A Trained Sympathetic Leadership. The first step necessary toward bridging the gap between indifferent youth and Christianity is for the church to train a group of sympathetic leaders who will have a real message for erring youth. No other barrier has stood in the way of reconciliation more prominently than the lack of trained leaders. We gave Dean Athearn's appraisal of the average Sunday school teacher. In this appraisal he showed that for a period of one hundred years practically no advance had been made in the status of the Sunday school teachers in the United States. Compared with the static non-progressiveness of the Sunday school leadership during that same hundred year period, there was a phenomenal expansion of the public school system that raised the level of the teaching staff to a degree much higher than that of the average Sunday school teachers.

Public school development has gone a long way toward putting into the reach of the individual pupil vast reservoirs of knowledge accordingly raising thousands of youth higher in the scale of intelligence than the average Sunday school teacher described above. Furthermore,

the junior and senior high schools[1] have over three million youth enrolled in their courses in the United States today and the trend of education is toward the universalized high school. Which will mean a much larger group going to college and university. It is therefore evident that in the next ten or fifteen years the church must present its program to an educated citizenship.[2]

An untrained leadership in the church school cannot hold boys and girls who have been trained under teachers who have keen intellects and a deep insight into human nature. If during the past twenty years, three out of every four who were in the church and Sunday school at twelve dropped out before they were eighteen, what will happen in this age when the high school boy is getting a basic foundation in the physical and social sciences that is giving him a still broader outlook upon life.

Will the "stand pat" church leader be able to interest such a pupil? Leadership is the crying need of the church school today. This does not mean that we minimize the moral and spiritual contribution of the over two million Sunday school teachers in our land; they have and are rendering an incalculable service to the nation. But they are really the last line of defense. They are, as it were, standing with their backs to the wall; unless the church can bring reinforcement to them in the form of

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1. Cubberly; An Introduction to the Study of Education; pp. 292
2. Character Building In A Democracy; Athearn; pp. 106

better trained leaders, Christianity is sure to lose more ground and the problem of reclamation will be more acute.

For the past twenty-five years efforts have been made to improve conditions but it seems that the emphasis has been laid at the wrong place. The denominational agencies have been attempting to pattern their programs after the methods of the public schools without doing the essential ground work necessary for such a procedure. So the mad rush of standardizing, methodizing and organizing has been going on, in staff headquarters, resulting in the sending down of complicated machinery which instead of being a help has been too often a stumbling block to the leadership unprepared to operate it. Professor Mayer has called attention to this misplaced emphasis by saying:

> "Sometimes it is impossible to understand the ways of those who have been designated to lead our young people. For years they have fed us the chaff of standard programs, standard organization, standard plans and even standard leaders..... Standarization never has saved the world and never will; we must have sturdy, intelligent statesman-like leaders to bring in the new day."[1]

The very nature of youth demands the very highest type of leadership. It is a period of expansion and deepening of the physical and psychical powers, there is evidence of transition from the state of objectivity to subjec-

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1. The Church's Program For Young People; Mayer; pp. 345

tivity; interest shifts from individuality to sociality. It is a period of storm and doubt! Youth lives in a kind of twilight zone, too much like an adult to be classed with children and too much like a child to be treated as an adult. Subtended as he is midway between childhood and adulthood, he needs the direction of those who know his nature and can sympathize with him.

It is not our purpose here to go into details as to the training of leaders. This subject is amply treated in Professor' Mayer's book, "The Church's Program For Young People", Chapter 19; Dean Athearn's "Character Building In A Democracy", Chapter 4; and Walter Albion Squires' "A Parish Program of Religious Education", Chapter 13. What we want to do here is to emphasize as forceful as we may, that a trained leadership stands out as the supreme need in bringing about a better relationship between youth and the church. Or the challenge may be summed up by quoting again from Professor Mayer:

> "Facing the whole question of young people's work honestly we must admit that the future of our work is determined by our ability to discover and train leadership. The program outlined in this book will not and cannot work until we have a trained leadership. We might just as well get down to the basis task of the problem. We must have leaders, not one or two but thousands of them, yes hundreds of thousands. We must find and train leaders until every church is manned with those who know how to work, not those who feel it has to be

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1. Principles of Religious Education; Emme and Stevick; pp. 90

"done and nobody else would do it."[1]

B. A Well Defined Program. A well defined program is the next suggested remedy to bridge the gulf between indifferent youth and Christianity. By this we mean one that has been built from the standpoint of individual needs which presupposes that the framers of the program actually know the characteristics of adolescents, not only from having studied such standard works on the psychology of adolescence as those written by Hall, Tracy, King and others, but from intimate every day experiences and personal contacts with youth themselves. In the last analysis only those can speak with authority on the question who have had those intimate associations.

A program to arrest the attention and gain the support of youth must possess at least three prominent qualities.[2]

1. Since the basic principles in education are the same for religious education as for secular education, the program should be built in accordance with the best educational principles of our day.

If built along such approved lines, two aspects will be featured in the program. First, ample consideration will be given for self expression or "self activity", impression and expression will be more evenly balanced than was evident in many older programs where the individual

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1. The Church's Program For Young People; Mayer; pp. 346
2. " " " " " " " pp. 56-62

was crammed with an over ballast of mere information with no opportunity or encouragement for relating this knowledge to actual life by a doing process. Very closely related to self activity is a second educative principle that should show in the program. This principle is called"socialized education"; a principle which emphasizes the commitment to the pupil of certain definite responsibilities in connection with routine execution of the program. We will speak further about this in a later paragraph.

2. The program should carry a universal appeal to youth all over the nation. Its ideals and objectives should challenge the young people "in Maine and California" as well as those who live "in Minnesota and Texas." This means that sectional,provincial and colloquial traditional elements that have been so prominent in other programs will be excluded and in their place will appear those elements that will make for a sense of unity or inter-dependence and world brotherhood.

3. A program to be effective must also have flexibility and simplicity. It should be so adjustible that it can be used in connection with the most complicated machinery of organization as well as in places where there is a more simple and unpretentious form of organization. The highly trained expert will find it ample for his needs and the less

highly trained voluntary leader will be able to apply it to his limited scope. The simplicity of the program will enable leaders to adjust it to the specific needs of the groups with whom they have to deal. In other words, the program should be so arranged as to be a useful"tool" rather than a mechanical devise, which the leader"doles out from handbooks and manuals without the stamp of originality or the conviction that it is of valure."

4. We might add here another characteristic that the program should possess. It should be intellectually respectable. This applies most especially to the content of the curriculum material. Thousands of youth have turned from the church and have no interest in Christianity because no earnest well planned effort has been made to help them meet and face the vexing difficulties that they must face in a materialistic and mechanistic age.

Hence, the makers of the program are obligated to include material that will help youth find its way through the fog and mist of popular scientific and philosophical dogma, as well as free them from the bondage of untenable theological dogma. To sidestep or "pussyfoot" on important issues as these is costly. The program must face these perplexities squarely, evaluate them and set the findings before the youth. The church cannot help yputh

by asking them to stick their head in the sand as the ostrich, while theory after theory and fact after fact are being set before them in a convincing manner in class room and popular literature that cause them to doubt and question the validity of spiritual truths.

Such questions as the inspiration and authority of the Scriptures, the effects of the theory of evolution upon the teachings of the Bible and hundreds of other practical difficulties must be set clearly before youth in the new program.

Furthermore, there must be material that will steady youth in its struggle with the natural disillusionments of life. That period that comes into the life of practically every youth when cherished air castles fade away, beautiful bubbles begin to burst and when he discovers in his vaunted heroes vulnerable spots.

Then it should definitely help youth to find the"Jesus way of living" and present this so convincingly in the program that youth will be inspired to accept this way as his manner of life, letting it dominate and pervade his entire life, personal and social. They should be so saturated with these ideals that the dominant passion of their lives will be to win others to the Jesus way of life.

It is manifest if the above suggestions be made the major points in the program, sectarianism, creed and dogma

will be given but minor consideration, this is as it should be. There is a place for them but they are secondary to the main responsibility of the program which is to search for truth and to bring the individual to know and accept the principles enunciated by Jesus, and to bring their lives in subjection to the will of God the Father.

Finally, such a program implies the working out of ultimate aims, immediate objectives and standards of measurements or evaluation, so that actual progress can be measured or lack of progress clearly registered.

Such a program many will say is idealistic and visionary, hence impossible to be made practical. But it is being tackled by far sighted men and women and the constructively critical youth themselves have dared to tackle this stupendous undertaking. "Who knows but that they have come into the kingdom for such a task as this." They sincerely desire a better world. While "our self sufficient mechanized civilization says, where is now thy God, we can do without him"; when special privilege exclaims sophistically, "where is now thy God? I seize what I desire and hold it with my strong right arm"; and as those who follow blindly the traditions of their fathers sing exultantly, "glory to God who visited his people long long ago"; the individuals who make up critically constructive youth, who

must build this new program for the new order are saying: "O that we knew where we might find Him."[1] This plea of theirs that is being manifest by their many conferences and gatherings to discuss religious matters must be heeded. They need the help and sympathy of age and experience to bring order out of an impending chaos. That the critical youth may be able to carry forward to consummation the plans that have already been initiated there must be:

C. A Change Of Attitude On The Part Of The Adult Leaders Of The Church. One cause of the collosal failure of the church to recruit and hold youth in its folds has been due to the fact that very little inducement and encouragement have been given to them by the adults. And as to giving young people a share in running and directing the affairs of the church this has been well nigh tabooed. In most local churches youth seldom has any voice. The condition depicted by Kenneth Irving Brown is too often true.

> "What opportunity of service does the church usually provide for the young person? Ushering, waiting on table, perhaps teaching a Sunday school class, Nearly every deacon I have met had gray hair or none, and few trustees or elders are elected until they have behind them years of substantial financial success. The church seems to be saying to its young members: 'You have your young people's society; go play there. The church is ours. You are

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1. Coe, What Ails Our Youth; pp. 90

> "welcome to worship with us, in fact we expect you to come, but it is not for you to speak in our councils."[1]

Self centered adults speak frequently after the following manner:

> "It is the adults who run the church and all its departments. This is as it should be, for the king's business is serious enough to demand mature thinking and judgments. Undeveloped mind, immature thought, unstable judgment as found in childhood and youth cannot do this adequately."[2]

But youth is not content to merely play "second fiddle" all the time, especially when they see how adults have juggled so many weighty questions. For instance, on the matter of denominational union, youth has advanced considerably farther in its thinking than adults have. This was evidenced from the stand taken by the youth from the northern and southern Methodist churches who met in Louisville, Kentucky a few years ago.[3] Youth's advanced ideas on other ponderous religious and moral issues have also been expressed in no uncertain terms in student conferences that have been held in Evanston, Illinois[4] and Milwalkee, Wisconsin and the student volunteer conferences at Indianapolis and Detriot.

Dr. Coe believes that a group of constructively critical youth who can think so keenly on great issues should

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1. Outlook; January 21; 1925
2. International Journal of Religious Education; July-August 1925; pp. 25.
3. What Ails Our Youth; Coe; pp. 80
4. Youth Looks At The Church; High. pp.

be given a seat at the "Supreme Council Table" or made "Junior Partners" in the business of the church. Adults should "listen to them; listen not as to some freakish novelty, listen not as to an enemy whom we would entrap in his words; listen not as to a new and better authority but as to fellow travelers and explorers who may possibly see in the environment what we have not yet seen. .....The first condition then of adding the full resources of youth to the working capital of society is, on the part of us mature persons, the humility of the learner together with the spirit of cooperation."[1]

The growing trend is in this direction, the antagonism that has existed between youth and age is fading slowly away. The constructively critical youth are coming to see that the experience of the ages that is epitonized in the elders of this generation cannot be cast aside as without value; on the other hand, more slowly the elders are relaxing in the severity of their criticism of youth and are beginning to realize that "the world do move" and "today is not as yesterday was nor will tomorrow be like today."[2]

The gradual merging of these two views gives us our ray of hope. In the face of the facts cited we cannot remain complacent and go whistling, as a frightened boy

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1. What Ails Our Youth; Coe; pp. 73, 79.
2. International Journal of Religious Education; February 1926. pp. 27.

who is passing through the woods on a dark night. Nor will we wail and bemoan the outlook as the professional calamity howlers; but recognize that:

> "The supreme corrective for the ailments of modern youth is conscious participation with God and fellow men in the creation of a new order of society--a really new order; one that aims at fundamentally fresh and universally good social experience. Dealing creatively with the deepest values--this is the proper work of youth, a work that best leads on into a creative not sterotyped maturity."[1]

If we as adults can unite with the constructively critical youth to bring in this new day, the tide of materialism will be stemmed and the outlook for the future secured.

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1. What Ails Our Youth; Coe; Pp. 90.

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The next group of books are those that have been read closely, as they treat specifically upon the subject of the thesis.

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